

College of William and Mary

Classical Studies Colloquium

Treks and Tales: Mobility in Antiquity

April 25, 2020



Mobility is an important concept in every field of Classical Studies. Examples of mobility include the movement of people for travel, trade, warfare, pilgrimage,

and colonization; the movement of literary, scientific, philosophical, religious, and artistic ideas; the movement of artifacts and commodities in the course of trade and migration. Social mobility is also within our purview. How and why people and things move from one place to another or from one state to another are important questions to address in understanding how cultures communicate, change, and define themselves.

We hope you can join us Saturday!

To help our live stream connection, please disable your personal webcam during presentations.

[Live Colloquium Zoom Link](#)

Virtual Colloquium:

The Classical Studies Colloquium is a showcase of student research in our department that normally occurs near the end of spring semester each year. Organized by students in the Classical Studies Seminar, our College 400 capstone course for seniors and other advanced students, the colloquium focuses on a different theme each year based on the interests of the students and their faculty mentor. Click on the links below for more details.

[Read more on our website](#)

Schedule

Session One: Etruscan Longevity (1:00-1:45 pm)

Peter Psathas presiding

- 1:00 pm** **Sydney Kennedy:** *The Proto-Portraiture of North Etruscan Cinerary Urns and the Philosophy of Elite Self-Worth*
- 1:10 pm** **Rachael Roth:** *Who Owned Nestor's Cup?*
- 1:20 pm** **Alessandra Scholle:** *Etruscan and Roman Identity in Funerary Inscriptions of the Late Republic*
- 1:30 pm** **Question & Answer (10-15 mins)**

Session Two: Poetry without Borders (2:00-2:45 pm)

Sophia Warnement presiding

- 2:00 pm** **Madelyn Little:** *What's in a Name? Syncretism of Greek Religion and the Cult of Isis Told through Aretalogies.*
- 2:10 pm** **Morgan Blackwelder:** *The Journeys of Narrative Poetry: The Broader Literary Context of Homer's Odyssey Through Chthonic and Death Motifs*
- 2:20 pm** **Peter Psathas:** *A Stitch in Time: Rhapsodes and the Variability of Homeric Poetry in Ancient Greece*
- 2:30 pm** **Question & Answer (10-15 mins)**

Session Three: Crafted Narratives and Sanctioned Voices (3:00-3:45 pm)

Rachel Roth presiding

- 3:00 pm** **Fred Nunnally:** *At World's End: Ancient Travel Beyond the Pillars of Herakles*
- 3:10 pm** **Hana Liebman:** *Cleopatra, That "Harlot Queen": The Role of Egypt's Most Infamous Monarch in the Roman Rhetoric of Otherness*
- 3:20 pm** **Sophia Warnement:** *Narration and Audience in the Itinerarium Egeriae and Itinerarium Burdigalense*
- 3:30 pm** **Question & Answer (10-15 mins)**

Session Four: The Material Culture of Mobility (4:00-4:55 pm)

Fred Nunnelly presiding

- 4:00 pm** **Varvara Troitski:** *A Roamin' Emperor: Hadrian's Patronage of Mainland Greece*
- 4:10 pm** **Carson Sisk:** *Mobility in Antiquity through the Cult of Demeter*
- 4:20 pm** **George Tomadakis:** *The Influence of Greek Contact Sports in the East*
- 4:30 pm** **Ashton Rodgers:** *Foundation Narrative and Activity: Reading Migration in the Demeter Cult at Cyrene*
- 4:40 pm** **Question & Answer (10-15 mins)**

Presentations

Session One: Etruscan Longevity

Sydney Kennedy: *The Proto-Portraiture of North Etruscan Cinerary Urns and the Philosophy of Elite Self-Worth*

With few surviving Etruscan literary records, scholars have long compared their culture to others in the Mediterranean to piece together an understanding of Etruscan society. This focus has prompted extensive study of Orientalizing South Etruria—a region rich from access to Tyrrhenian Sea routes that facilitated cultural exchange. However, scholars overlook the poorer, more isolated North Etruria for their meager trade and thus scarce cultural comparisons. Consequently, their indigenous societal developments that emerged from this limited cultural exchange, like proto-portraiture, have gone unstudied. While the movement of ideas is invaluable to Etruscology, ideas formed without outside influence are just as telling.

Rachael Roth: *Who Owned Nestor's Cup?*

Nestor's cup is interesting because of its markings, but archaeologists don't know who owned it. Several groups lived on Pithekoussai, so it possibly belonged to an Etruscan. I will give background on Pithekoussai, Etruscans, and Nestor's Cup. Networks and other sources are evidence that an Etruscan possibly owned Nestor's Cup.

Alessandra Scholle: *Etruscan and Roman Identity in Funerary Inscriptions of the Late Republic*

In the process of expansion, the Roman state took over many other peoples, many of which created their own forms of Roman identity. Within Italy, different ethnic groups had their own strategies for Romanness, including the Etruscans. The Etruscans present an interesting subject of identity research, because the Etruscans, although not physically distant from Rome, had distinct differences in history, culture, and language. However, as the Etruscan cities were conquered and settled by Romans, the labels of Etruscan and Roman became less categorical. As Etruscan lost its hold as an official language, Etruscanness nevertheless survived as an identity, demonstrated even in later times by the remnants of Etruscan names or Claudius' Etruscan heritage. In the funerary epigraphy of the late Republic in Etruria, the identities expressed range from extremely Etruscan to adamantly Roman. This is the result of the ubiquity of both Roman and Etruscan identity throughout the region. Each inscription, even the most visibly Etruscan or Roman inscriptions, were created in a cultural milieu that is visible in the text, either through explicit acknowledgement or complete silence.

Session Two: Poetry without Borders

Madelyn Little: *What's in a Name? Syncretism of Greek Religion and the Cult of Isis Told through Aretologies.*

Between the Syncretism of Greek religion and the Cult of Isis there lies a set of hymns, Isis Aretologies. These Aretologies are neither purely Egyptian or Greek, but a hybrid of the two in its own unique category.

Morgan Blackwelder: *The Journeys of Narrative Poetry: The Broader Literary Context of Homer's Odyssey Through Chthonic and Death Motifs*

The context of Homer's *Odyssey* extends beyond the boundaries of ancient Greece, as evidenced by chthonic and death motifs. Comparison with other narrative poetry, such as the *Epic of Gilgamesh* and the Egyptian *Tale of the*

Shipwrecked Sailor and *The Story of Sinhue* reveal the extent to which this is evident.

Peter Psathas: *A Stitch in Time: Rhapsodes and the Variability of Homeric Poetry in Ancient Greece*

The texts of Homer's *Iliad* and *Odyssey* are snapshots of a dynamic oral tradition propagated by rhapsodes. Through ancient scholia, art, and manuscripts, I trace the variability of Homeric tales from their oral to textual transmission to elucidate the lasting impact of local epic variants and rhapsodic improvisation.

Session Three: Crafted Narratives and Sanctioned Voices

Fred Nunnally: *At World's End: Ancient Travel Beyond the Pillars of Herakles*

On the western edge of the Mediterranean, the Atlantic served as the edge of the known world, with Classical settlement limited to the canaries and Carthaginian outposts in Iberia. The comparison of several voyages into this area gives insight to the factors that would lead an expedition to fame.

Hana Liebman: *Cleopatra, That "Harlot Queen": The Role of Egypt's Most Infamous Monarch in the Roman Rhetoric of Otherness*

The status of select poetry by Horace, Vergil, and Propertius as Augustan propaganda has been vehemently contested. I argue that such poetry does function in many ways as propaganda but, more importantly, that the poets' vilification of Cleopatra and characterization of the East as effeminate and degenerate was a key development in the discourse of Orientalism.

Sophia Warnement: *Narration and Audience in the Itinerarium Egeriae and Itinerarium Burdigalense*

Distinct intended audiences and divergent authorial goals drive the differences between earliest Christian pilgrimage narratives, the *Itinerarium Egeriae* and the *Itinerarium Burdigalense*; these differences are especially apparent in the ways the narrators describe their interactions and experiences of the landscape of the Holy Land.

Session Four: The Material Culture of Mobility

Varvara Troitski: *A Roamin' Emperor: Hadrian's Patronage of Mainland Greece*

Hadrian's desire to uphold and restore Greek monuments and ideas are prominent in architecture, iconography, and literature. I analyze various building and restoration projects with the help of extant literature in order to ascertain how Hadrian's philhellenism (i.e. love of Greek culture) affected the cultural landscape of the Greek-speaking empire.

Carson Sisk: *Mobility in Antiquity through the Cult of Demeter*

Ancient mystery cults were popular social and religious groups in the ancient world; one of the most proliferating ones was the cult of Demeter. By tracking the spread of the cult through literary and archaeological evidence, I will show how it connects to the ideals and priorities of ancient peoples.

George Tomadakis: *The Influence of Greek Contact Sports in the East*

The successful conquests of Alexander the Great in the east resulted in the settlement and cultural exchange of Greeks in India. These settlements thrived in the region for several centuries and therefore left a lasting impact on Indian culture. In every one of these settlements, the Greco-Macedonians built infrastructure such as gymnasiums, palestra, and theaters in order to continue their practice of combat sports, which were an essential part of Greek culture. Indian influence on the architecture of these athletic establishments, as well as Indian style homes within Hellenistic settlements, implies cultural exchanges and indigenous exposure to elements of Greek society such as boxing, wrestling, and pankration.

Ashton Rodgers: *Foundation Narrative and Activity: Reading Migration in the Demeter Cult at Cyrene*

By examining the migration of the cult of Demeter and Kore, this paper explores the relationship between Cyrene's foundation activity and its foundation narratives. Evidence for early activity and economy at Cyrene can help negotiate the various ways literary sources articulate foundation stories and, how these speak to the settlement's development in North Africa..